

A
DISCOURSE

Deliver'd in

Two Sermons,

PREACHED in the

Cathedral at E L Y,

in September 1684.

Not long after the Death of the
RIGHT REVEREND FATHER in GOD
PETER GUNNING
Late Lord Bishop of E L Y.

By HUMFREY GOVVER D.D. Master of S^t John's
College in Cambridge and one of the Prebendaries of E L Y.

C A M B R I D G E,
Printed by John Hayes, Printer to the University. For John Creed,
Bookseller there. 1685.

DISCOURSE

Delivered in

Two Sermons

Preached in the

Cathedral of Ely

in September 1834

Not long after the Death of the

Right Reverend Father in God

PETER GUNNING

Late Lord Bishop of Ely.

By HENRY GOVEA D.D. Master of St John's
College in Cambridge and one of the Prebendaries of Ely.

LONDON:
Printed by J. G. & Co. Stationers, 10, Abchurch Lane.
1834.

(New School, Boston, 1834)

1685

173516

To the Right Reverend Father in God
FRANCIS Lord Bishop of ELY
and Almoner to His MAJESTY.

My LORD,

IT is now near five moneths since
this Discourse was deliver'd in Two
Sermons in your Lordships Ca-
thedral Church at ELY. So
long have I been able to keep it confin'd to
that privacy, for which it was intended,
notwithstanding many endeavours that were
us'd to make it Publick. I had no reason
to be easily perswaded to offer to the world
any thing so mean on so Great a Subject.
That, which might serve well enough from the
Pulpit to express my own Duty and Reve-
rence to the Blessed Memory of this Holy
Prelate, and could raise suitable Affections in
that one Auditory for which these Sermons were

The Epistle Dedicatory.

compos'd, will not, perhaps, deserve Pardon coming from the Press and presented to the Publick view. It may be expected from a Discourse of this nature, that carries in its Title Page the Great Name of Bishop GUNNING, that it should bear some proportion to the Excellent Subject, adorn the Great and Good Mans memory and render Him Lovely and Admirable in the Lively expression of His Character, as He really was in the Perfections of His Soul and the whole Tenour of His Life. But that's an undertaking far above My reach and beyond the Power of any words that I know. If so Happy a Performance may be reasonably expected from any Pen, My Lord, it must be Yours; You best understand and can best Express what an inestimable Treasure the World lately Enjoyed, and now Laments as lost, in Your Renowned Predecessour. But, if the Important Affairs that take up your time and the many Duties of that High Station, in which God and the King have so happily plac'd You, will not allow Your Lordship leisure to oblige our Age and Posterity in this particular.

The Epistle Dedicatory.

ticular, I hope some other will be found ready, and, in some good Degree, qualified for such an undertaking.

In the mean time I have suffer'd my self to be overrul'd by my Friends, but especially Your Lordship, whose Commands I do not use to dispute; but still delight to Observe and Obey the least intimations of Your Pleasure, as well now that You are Bishop of the Diocess as when You were Master of the College. But nothing made Me yeild more patiently to the publishing of this imperfect Account of my late Dearest and most Honour'd Lord, then some comfortable Hopes, which arose within Me, that it might be a means to provoke and hasten some other to draw up a just and compleat History of His Lordships Life. For these papers are such, as they cannot forestall, but may well Incourage and quicken a performance so desirable in its self, so due to the Bishop's memory, and so profitable for the Publick.

That I have inscrib'd them to Your Lordships Name, I hope, My Lord, You can easily pardon, because You could not expect that it should
be

The Epistle Dedicatory.

be otherwise: Nothing of this kind can be so properly offer'd to any other as to Your self: You were that Great Prelat's most intimate and many ways endeared Friend; You are his most Worthy and wish'd for Successour; You tread in his steps and most happily Imitate his Virtues: In all things You appear a Prelate after his own heart, the very Person, whom (had it been in His power) the Holy Man would have named, to that Honour, before any other in the World.

That Your Lordship may live long for the further Service and Benefit of the Church, and to the manifold increase of Honour and Happiness to Your Self both in this and a better World, is the daily Hearty Prayer of, My Lord,

Your Lordships most obliged
and Dutifull Servant

HUMPH. GOWER.

*St John's College
in Cambridge
Febr. 12. 1683.*

Reve-

I
II. KINGS 2. 11, 12.

And it came to pass as they still went on and talked, that behold, there appeared a Chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof: and he saw him no more, and he took hold of his own clothes, and rent them in two pieces.

THIS Church hath so lately lost a Prophet, and a Father, I mean a most Venerable and holy Bishop, and these words do so expressly commemorate such a loss; that I can easily believe you to be already in some apprehension of a discourse on that sad subject. And indeed, prepare to renew your mourning. If you have bin yet able to make any truce with your sorrows for so inestimable a loss, you are like now to have occasion to break it off, and to return a while to funeral and melancholy meditations. I fear I cannot touch, tho' never so gently, that tender part without being troublesome and grievous unto you; and somewhat unseasonable too, now that your breach is so happily repair'd, and good amends made you for what you have lately suffer'd: And yet I must venture it. I can forbear no longer,

Two Sermons preached on occasion of the

I have held my tongue hitherto and kept silence, even from good words, but it was pain and grief to me. A great man is slain amongst us; and shall none of us cry out, and lift up his voice in weeping and mourning, and go before the people, and lead them on, and teach them how to be affected, how to express their sorrows at the Grave of so Honourable and Renowned a Person? It may be some satisfaction to me, and not unprofitable to you, to spend this hour (my first before you in this place, since that mournfull day) in considering and discoursing of that great common calamity, which then befell us.

What tho' it cost us *some* fresh tears? Our *whole* stock is not sufficient worthily to express all the degrees and particulars of our loss: It can never be better spent: You scarce ever had, ever can have juster and greater matter for repeated and even perpetual lamentation; *You*, I say, of this Church, of this City and Diocess. For God has lately taken from you your Bishop, a Prophet, a Pastour of his own sending, and after his own heart; a spiritual Father, a vigilant Guide and Guardian of your souls: You have lost an excellent Governour, a watchfull Overseer, a faithfull Instruetour, an able Pilot, an affectionate Friend, a charitable Neighbour, an hospitable Entertainer, and a bountifull Benefactor.

Thus much, at the least is *yours*: this is *your* share in the publick Calamity that we now deplore: publick, I say; for so it is, if ever the death of a single man and a subject can be such. It is not a private and domestick sorrow,
not

not the mourning of one place or people, that I now invite you to: there is not a good man alive, that knew this Bishop, but laments his death. Were the greatness of the loss as generally known and as well understood, as it is certain and sad, there would be as many mourners for this death, as there are Christians in the world, and a lamentation as *Universal* as the *Catholic* Church. Therefore, when we discourse of this late *Great* man, when in Him we lament our loss, it will become us to entertain ~~regard~~ ^{regard} ~~regretments~~, and frame expressions, as near as we can, suitable to *his* worth, and *our* sense of it. There can be no danger of being too excessive in our weeping and mourning; whilst our Grief is Christian, and that we *sorrow* not as men without *hope*: nor can the expressions of it be extravagant, whilst they endeavour to signify no more than a loss as great as could well happen by the death of *one* man.

It is one of the least considerations that we can have of him, that he was *ours*: If we will lament becomingly at this Tomb, our cry must be double, like that of *Elisba* in my Text, it must mount apace, rise still higher, and express more and more abundantly in every note; *My father, my father, the chariot of Israel and the horsemen thereof. Elisba*, you hear, claims the interest of a *son* in the departing Prophet: And I have reason to think that those of this Church and Diocese had as good cause to love and Reverence their late Bishop as a *Father*, as any Congregation ever had so to esteem their Pastor; since any less than Apostles have bin employed to feed and govern the Christian Flock:

But *Elisba* soon passes from so private and particular a consideration to the much more considerable interest, which the publick had in that wondrous man. *The chariot of Israel and the horsemen thereof.*

And that is it, which, in the case before us, is most to be regarded. We have lost a Father, 'tis true, and such a one as your own memories and happy experience can better represent unto you then the best of words, or the most affectionate and advantageous report, that can be made. But even that, which seems so much *yours*, must likewise be accounted to the *Church*: He could not have been such a beneficial *Father* to you, had he not been as usefull and as excellent a *Son* to the Holy Church: All that we can say or think to imbitter our own particular share in this loss does but inhance and aggravate that much more deplorable of the publick. For in your late holy Prelate the whole Catholick Church of God on Earth, but in an especial manner, this blessed part of it, the Church of *England* did enjoy whatever almost could be Good and Great in a Christian and a Scholar. He liv'd and dy'd the great Instance and Example of his age of extraordinary natural Endowments most wonderfully improv'd, vast Learning grac'd with the greatest Modesty, incomparable worth and profound Humility. In him hath the Church lost one of the most perfect patterns of a Christian Bishop that She ever had: Furnish'd he was with all the Gifts and Graces, that are requisite to make a man most amiable and usefull. His unfeigned and exemplary piety, devout and holy Life, his searching and comprehensive understanding, lively and quick

quick apprehension, ready and retentive memory, His solid judgement, unwearied industry, and, an effect of these, His accurate and almost Universal Knowledge, especially in that which is the end and perfection of all, the Doctrine of the Holy Scriptures and the whole sacred Text, as they render'd him the wonder and delight of all that knew him, whilst he was here; so (it is to be hoped) those Great Accomplishments have shed abroad such happy influences in this Kingdom as will not perish with the present age, but spread and propagate to succeeding times, and both to us and our latest posterity bring forth fruit for the use and benefit of the Church.

And here, methinks, I am willing to enjoy with you, a while, the refreshment of this comfortable, and well grounded hope; and thence to take occasion to alter my stile a little, and to speak of the Churches gain rather than Her loss, to congratulate as well as condole with Her on the account of this great man. For the Lives of such men as He, even after death, like the blood of Martyrs, give nourishment and increase to the Church: Their fame and *memory* remains, when they are gone, and shall be for ever *blessed*. As they were honour'd in their Generation and were the glory of their times, so have they left a name behind them, that their praises might be reported; And with that name an Example too, which will live tho' they are dead: And those their Praises and good Examples are most powerfull exhortations to suitable practice and imitation. Their good *actions* are so many good *Doctrines*, backt and seconded by the best motive, and the

the most persuasive and convincing application. 'Tis thus that Holy Church enjoys Her Bishop still, and I hope ever will, by the blessed effects of his eminent abilities and exemplary Life; tho' He himself is gone and is seen no more. And it is thus that he being *dead yet speaketh*, and teaches more powerfully from the Grave, then he could formerly from the Pulpit. For his *Life* was a better *sermon* then He or any man else could ever preach. A meer repetition of the chief Heads of it fully and faithfully perform'd, would furnish you out a much more usefull one then *this* of mine, hasty notes and imperfect, and mostly taken at a distance, and, by the shortness of the time, now to be made shorter. It must be a juster account, that must duly inform the world with what an excellent spirit He was indued, how full of God and all good things, how conscientiously and faithfully He spent his hours, how industrious he was in private, and how laborious in publick, how covetously He hoarded up, and yet, how liberally He scattered abroad the richest treasures of knowledge Humane and Divine, how holily He taught, and as holily liv'd.

By this great instance, amongst others, the world may see and be convinced that a man may be as great and good in this, as in any other age of Christianity. That the highest and most Heroical representations of virtue are not meer scheme and fiction, but very real and practicable things; such as may be indeed reach'd and effectually attain'd. For these did all live and appear and flourish in the Holy Prelate, whom you lately lost, and we now lament. In him we have seen plainly and eminently

nently exemplifi'd what before (perhaps) we had only read in the Rule, conceiv'd in Theory or Idea, or could apprehend and fancy as most desirable and lovely in the Character of a Bishop. All which being well consider'd, I hope I may be allow'd to insist on this Illustrious instance of glorifi'd *Elias*, and the words of his renowned Successour *Elisba*, as being such as may very easily be accommodated to our present business, and may help us to meditations proper for this occasion.

For what is the death of Saints but their entrance into glory? Every good man, at his death, ascends as really, tho' not as visibly as *Elijah*, and is made as certainly happy as he. Their bodies, indeed, go down to the Grave, and mingle again with the dust, from whence they were taken, so to remain till the happy hour of an indissoluble reunion to their souls shall consummate the bliss of which that better part had taken possession immediately after it was dislodged from the body: the spirit springs upwards as soon as ever it feels it self free from the clog and weight that press'd it down: the soul of every Saint mounts as swiftly towards Heaven as *Elijah* himself, tho' carried up in a flaming Chariot with Horses of fire. Therefore well and wisely has the Church chosen to celebrate the day of their death, as the happiest and most memorable of their lives; and such as better deserv'd to be accounted (as it was stil'd) their birth-day, then that, on which they were born into the world. For then they truly begin to live when to us they die: Whenas, that which we commonly call our Birth, is indeed but the first step we take
in

in our advance to death: There is a short passage between the womb and immortality, call'd life; but indeed it lies all along in the region of Death, to which we are enrol'd subjects as soon as we enter on that path of mortality, and are not a moment free from the malignant influences of his dominion, till we are got to the end of it, and have shelter'd our bodies in the Grave, and our souls in the hands of him that gave them. Then, and not before, are we freed from the imperfections and incumbrances of flesh and blood, from all the hidden snares, the silent and secret incroachments of Death, who begins its approaches as soon as we begin to live: for then he first finds us on his own ground, and within his reach, and instantly quarries upon his prey: *As soon as we were born we began to draw to our end:* And there is no standing still in this walk of Death; *for man that is born of a woman never continueth in one stay:* He that lives most healthfully dies daily: *In the midst of life we are in death,* and every moment ripens us for the Grave; to which we are still posting as fast as the wings of time can carry us. Our very health is a kind of sickness, and whilst we seem to gather strength and lay up plenty of provision to prevent the ruine or decay of our frail nature, we are really, all that while, but making further advances towards our latter end: Death is at work as well as we. In vain do we endeavour to intrench and fortifie against the assaults of that obstinate and unrelenting enemy. An enemy it is that cannot fail of victory either by undermining or by storm, by
lingring

lingring consumptions or more acute and violent distempers. Death will certainly demolish our strongest hold, and easily reduce the tottering tabernacle, which we possess and would still gladly defend, to ruine and rubbish, dust and ashes, out of which it was first rear'd, and to which, according to its Makers doom, it must return by an unavoidable dissolution. But when we are once arriv'd at that period, and have received the last blow of Death, and happily pass'd the common Gate of Mortality, we are no longer in its power: For what is said of the *Head* is true of the *members*; That being once dead they *die no more*, *death hath no* Rom. 6. 9. *more dominion over them.* That then is the blessed hour, that compleatly delivers the sons of men, who through fear of death, were all their life time subject unto bondage. It is at that fatal moment, as it is call'd, which seems to reduce us to the lowest, most lamentable and helpless condition, that the Righteous man first feels his shackles fall off, and himself set free, far out of the reach of the malice of Men or Devils. For by dying he has overcome his *last enemy* which is death. Strange victory! But yet certain, such almighty efficacy in it self, and such a quickning influence on his *members* has the Death of our *Head* the Lord *Christ*; who having first himself overcome it, teaches and enables us to triumph in Death over Death it self.

'Tis true the victory is not, in all respects, compleat, till we have destroy'd and spoil'd, as well as vanquish'd, this *King of Terrors*: But that last Enemy cannot be so absolutely subdued till the last day, when Death shall be *swallowed up in victory*; that

is finally and for ever, so slain as never to revive; for after that, it shall *be no more*: Then likewise shall the little victory of the grave be blasted, and the poor remains, we left behind us, wrested out of the jaws of Death, and restored to us: But how? Not worsted and worn, as they were by course lodging in the dust, and long captivity in the dark dungeons of the Earth; but all fresh and new, and wonderfully changed for the better: That which was *sown in corruption* will be *rais'd in incorruption*; its *dishonour* will be turn'd into glory, and its *weakness* into *power*; of a *natural* body, as we left it, it will be rais'd and presented to us all over *spiritual* and *heavenly*.

The same indeed, we had before: For tho' it be most true, that *flesh and blood cannot inherit the Kingdom of God*; that is, as the *Apostle* immediately explains himself, *Corruption cannot inherit incorruption*; yet we know that this mortal must be quickned, and have learn'd to believe the resurrection of the *flesh*, and are assur'd that we our selves, and not *another* for us, in our flesh shall see God: Even after *worms* have destroy'd our bodies.

It will therefore be the same, I say, and yet not that *vile* thing, which once it was, but *chang'd* and *fashioned* like unto his glorious body, who was the first fruits of them that *sleep*, and who is the resurrection and the life. Prudent therefore and pious is the Churches choice in celebrating the death under the notion of the *nativity* of such, to whom the day of their death must needs be better than the day of their birth, according to the observation of the *Royal Preacher*. For then it is, that they are born members of the Church

Church Triumphant, not only heirs but possessors of Eternal life. For they shall not come into condemnation, but are actually and properly pass'd from death unto life: Their Saviour hath wip'd away all tears from their eyes; and to them there shall be no more death, *Revel. 21. 4.* neither sorrow nor crying, neither shall there be any more pain.

This alone is life properly so called; in comparison of which, that of this world, which hath usurp'd the Name, is a very Death, only that it continues longer, is more vexations and tormenting then Death it self. Born, indeed, we are, but unto trouble, as the sparks fly upward. Cares and fears, tears and temptations, doubts and disappointments distract the mind; whilst the body, which partakes in those agonies of the soul, is also miserably subjected to racks and tortures of its own, to pains and diseases that would be desperate and insupportable, were they not, as it were, the earnest and Harbingers of Death, which puts an end to all those tragical miseries of life. And is not this a goodly thing, for men to be so fond of, as generally they are, that is it self so great a disease, that nothing but death can cure? That therefore is often call'd for, even by those, who yet are much unprepar'd for such a remedy. But how welcome then are, or ought to be, the approaches of Death stingleless! Such it is to those that die the death of the righteous, as they all do, to be sure, that have liv'd their life; which was well known and consider'd by the Holy Prelate, whom I now commemorate.

Conscious to himself of a *race* happily run, of *talents* well improv'd, and a *fight* well fought; with a clear conscience and an undisturb'd mind, in a well grounded reliance on the Mercies and Merits of his Redeemer, the Holy Man, like just and devout *Simeon*, or this very *Elias* in the Text, humbly pray'd for his departure, in my hearing (as I kneeled by him) tho', as I have reason to believe, against his will, as well as without his knowledge: For He seem'd to mind nothing but his God, his eyes then shut, and his words whisper'd; tho' both before and after he spoke strongly and aloud. It was the only Prayer I ever heard him make, to which I could not heartily say *Amen*. I could have wished that He should still have *walked before the Lord* in the Land of the Living, and therefore must confess was *afraid* He would be heard, and that God would not deny him *the request of his lips*, but would *bestow* Death upon him: so pressing and importunate was his Prayer; for He seem'd to *groan earnestly*, like *S. Paul*, to have that his *earthly Tabernacle* dissolv'd, and to be *cloth'd upon with his house from heaven*. And yet were those breathings of his soul sent up to Heaven with that same *Christian* resignation and submission to the Divine will, which so qualifies and recommends a Good mans Prayers, that they cannot fail of a favourable audience and success. Thus He, whose Conversation had been so much in *Heaven*, even whilst Himself was on *Earth*, did in heart and mind *thither ascend*, even before his soul could get loose from the troublesome embraces of the body: And thus like *Elijah*, He was not only *carried*, but *went up to Heaven*.

That

That Holy *Prophet* gladly mounted up into his Heavenly Chariot, leaving most willingly *Elisha*, and the world below: The whirlwind it self was not in more haste then He; the Chariot and Horses and Fire could not move quicker and fly swifter then did his own ardent desires toward his everlasting bliss. So did our dying *Bishop* joyfully part with all that He valued here on Earth, and, in a *chariot of fire*, mounted unto the Heavens; if I may be allowed so to stile the *Favour*, that snatch'd him from us. But if that may seem too remote a *Metaphor*; I know I can truly say, that his soul still soared higher and higher in raptures of fervent and devout desires of being *dissolv'd*, and being with God his exceeding great Reward.

This, indeed, was most like the fire, in which *Elijah* ascended unto Heaven: A fire that needed no fuel but the devout mind that kindled it: A fire that *burn't* but *consumed* not: Such a fire as warms and heats the Holy Angels themselves, and kindles those Divine *Ministers* into a *flaming fire*: And, perhaps, *They* were the Chariot and the Horses in the Text. Prompt and ready they are to execute all the commands of their great Maker, and most cheerfully do those *Triumphant* Spirits of Heaven fly down to succour and assist Holy men on Earth and promote the happiness of *Militant* Saints. But Angels or clouds, or whatever it was, fiery it did appear; a fit embleme of that *Heroick Zeal* that did so illustriously discover it self and shine forth in the life of that great *Prophet*: A zeal for the honour of him that sent him, like that which afterwards, in a more Divine manner, appear'd in our blessed Saviour,

1 Kings 19. 10.
14.

viour, of whom *Elias* himself was a type and, in some sence, a forerunner, as well as the *Baptist*, who came in his Spirit and Power: A zeal it was, that even consum'd him, stuck nearer and closer to him, then any earthly concern of his own; A zeal that He durst own and stand to before the Searcher and Judge of hearts; *I have been very jealous*, saith He, more then once, for the Lord God of Hosts: It vex'd his righteous soul to see the Apostacy of a whole nation, as He reckon'd, from God and all goodness; *The children of Israel have forsaken thy covenant, thrown down thine Altars, and slain thy Prophets with the sword*: the desolation of the church lay heavy on the Good man's heart.

2 Kings 12.
28, &c.

For *Ahab* walked in the sins of *Jeroboam*, who, for fear the heart of the people should turn again to their Lord the king of Judah, that he might secure his usurpation and establish himself, thought it necessary to invade the Religion as well as the Government of the Nation: And so he sets up Gods of his own, and made Priests of the lowest of the people, such as were not of the sons of *Levi*; and therefore, having no lawfull Ordination, uncapable to succeed in the holy Function; and he ordained *Peasts* and made *sacrificers* according to his own fancy; even as he had devised in his own heart. Then stood up *Elias* the prophet as fire, and his word burnt like a lamp, as it is express'd by the son of *Sirach*. Even then, when there was not a man on Earth to second him, did he courageously keep his ground, assert the Church and its cause, and made stout and vehement protestations against the Schism, and all their unreasonable and irreligious

Verse 33.

Ecclesi 48. 1.

Innovations: Full of God and the Commission, that He had from Him, He put himself in the gap, withstood the torrent of Apostacy that had overrun the land, boldly rebuk'd vice and called often and aloud both to *Prince* and *People*, to return to God and his Holy Church. The haughty and bloody *Jezebel* with all her cruel instruments, and the many hundred Prophets of *Baal*, and of the groves, that did eat at her table, could not persuade or fright him from his integrity: still the holy fire was kept alive in his religious breast, and flam'd brightly out, on all occasions, into acts of devotion, and zealous undertakings for the honour of his God: This I say, was the fire that seems, at the last, to have kindled for him even the wings of *Angels*, and turn'd them into a flaming *Chariot* and *Horses*, with which He ascended unto a place of Bliss prepared for him; according to that in the first of the *Maccabees*:

Elias for being zealous and fervent for the Law, was taken up into heaven. It pleased God to reward his signal piety with signal and singular Honour; And, for that and other reasons best known to his Divine wisdom, He made him an exception from the general rule, exempting him from the common fate of all men, by taking him up alive to himself in a visible and most wonderful manner.

1 Maccab. 2.
18.

It is not my present business, nor was it my design, or at all in my thoughts, when I chose this Text for my Theme, to draw a parallel, betwixt the Prophet *Elias* and our late Bishop; And yet I judge this a proper part of my discourse for the mention of that holy zeal for God and every good thing, which

was

was so visible and lovely in that excellent Person. God had enrich'd his mind with many extraordinary endowments, which render'd him eminent and honourable, above most of his generation. But nothing deserv'd and procur'd him a greater veneration and awe from all that knew him, then the unblemished *sanctity* of his life, his *zeal* for God and our most Holy Religion, and his own steady, uniform, and exemplary *obedience* to those Evangelical precepts, which he so faithfully preached and recommended unto others. The day would fail me, before I could recite the many Evidences and Instances that may be given of what I say. But it is not my business to write the Great man's *Life*, as *he* must, and that, very voluminously, who undertakes to do him *right* in this particular. His discourses, designs, endeavours, undertakings, his labours and his studies, almost every thing that he did or said, capable of expressing the piety of the heart, discover'd the Holy frame of his Spirit, and convincingly prov'd to those that convers'd with him, what *Elijah's* miracle did to the widdow of *Sarepta*, that he was a man of God, and that the word of the Lord was in his mouth.

1 Kings 17.
24.

Nor could so sincere a Piety towards God be in the *Bishop* any more then in the *Prophet* without a suitable love and religious regard to his *Holy Church*. But this was so eminent in our Prelate, and is so famously known at home and abroad, and his praises, on this account, are so acknowledg'd and receiv'd in all our *Gates*, that I shall not need to justify this part of his *Character*, by alledging here any of the very many instances of his zeal in opposing the

the attempts of the late *Schism* and *Rebellion*. He did not forbear to *protest publicly* against the *Faction* even when it was most *formidable*: And in a Sermon preach'd before the University in *S^t Maries Church* in *Cambridge*, He urged them vehemently and convincingly to publish a formal *protestation* against the *Rebellious League*. And they to whom he spoke were sufficiently dispos'd to comply and close with so *Christian* and *Loyal* an exhortation. For the Spirit of Error and Delusion, of Faction and Fury, which had long before broke loose and ravaged far and near, confounding and subverting all Orders of men and things, had not been able to poison or corrupt that bright and wholesome *Fountain of Learning* and *Religion*, tho' situated in the midst of the enemies quarters, and perpetually surrounded and infested with boisterous Troops of *Rebels*. The good Work was therefore presently begun and soon finish'd; But could not be published in the name of the whole Corporation, and consequently not at *Cambridge*, becaule *one* man, who alone could hinder it, would not permit it to be done. But I have not only *Charity* enough to hope, but sufficient *Reason* to believe, that He soon repented of the opposition He had made, and became quite of another mind. But however, printed it was, tho' most of the impression was seiz'd at *London*, before it could get abroad; And this Renowned Nursery of *Learning* and *Loyalty* did not lose the honour of getting the start of her equal Sister, and giving her an excellent pattern and encouragement by so early and laudable an undertaking.

In this conscientious zeal for the Church, did our
D Bishop

Bishop and many others, to their lasting comfort and Renown, faithfully persevere; to the loss of all they had in this world, but their lives: And those lives, which God gave them for a prey, were cheap and vile in their own eyes in competition with their *Loyalty and Religion*; for which the Bishop was ready and resoly'd; and (sometimes) very likely to resist even unto blood. Every place, where this Good man sojourn'd, after He was driven from his study in *Cambridge*, can furnish out various evidences of his pious and restless endeavours for the benefit of the publick. His time was always usefully spent, in confirming those that stood, supporting them that were falling, raising up them that were down, encouraging the faint-hearted, and reducing them that were gone astray. In the very worst of times, when the *Rebellion* was rampant, and the bloody Usurper had kill'd and taken possession, then did our *Elijah*, even in *Samaria*, in the Rebels Metropolis, in spite of all their menaces and malice, courageously stand up, and in words assert, and in practice perform his duty to God and to the Church: And to him gladly flock'd Loyal multitudes of Religious and true hearted people, to celebrate those Holy Offices (to which they were by Law obliged) in private houses, when by armed violence they were forced out and driven from the Churches.

Now, can you believe that this Heroick Instance of Primitive Christian Loyalty and Zeal, could be alledg'd for the justification of Faction and Schismatical Conventicles? But what hath not been said and done to give life and countenance to the beloved, tho' desperate,

perate Cause? It might have been hoped that such an instance of integrity and honest perseverance in obedience to the Church, in a time of trial and danger, would have wrought some relenting in Her persecutors, and made them more mindfull of their own duty for the future. But instead of that, the thing has been represented as an argument or defence for the illegal meetings of Nonconformists. One would think this could not be intended for good earnest: but be that as it will, I am sure the Bishops answer was very ingenious and apposite; and it was to this purpose, that, as our present Sovereign was rightfull King of England, even when hid in the Royal oak, and Cromwell an Usurper, this at Whitehall and in the Throne; so was He a regular Preacher, and his meeting at Exeter-house a true Congregation, of the Church of England; whereas the Objectour who preaching at St Pauls Cross, would be still a schismatick, and His assembly of Separatists a Conventicle even in the Cathedral Church of Canterbury, or St Pauls in London.

But thus as I was saying, did this Apostolical man endure hardship as a good Soldier of Jesus Christ. God having not given him the Spirit of Fear, but of Power, of Love, and of a Sound mind. Like his Lord and Master He went about doing good, in meekness instructing those that opposed themselves; and was instant in season and out of season reproving, rebuking, exhorting with all long-suffering and Doctrine. Thus spent he his days of mourning, either privately wrestling with his God in

Prayer for the remnant of Israel; that He would turn the Captivity of his people, and be favourable and gracious unto Sion, and build up the walls of Jerusalem; or in publick contending with the enemies of the Church, disputing both in publick and private with the most Powerfull and skilfull of the Adversaries of both kinds, *Romanists* and others; with equal zeal and knowledge, convincing or confounding the gain-sayers. For He was a *Workman* that needed not be ashamed. God had given him many talents, and grace to improve them, so that as none could be more desirous, neither was there any more able to serve the Church then Himself. Once He was seiz'd whilst He was in these Holy Exercises, and by special Order carried before the *Usurper* himself: who expostulated with him as *Ahab* did with *Elijah*, as a troubler of Israel: But then so affectionately and solidly did the *Apostolical* man, like *St Paul* before *Felix*, reason of those things, for which He was call'd in question; that, whether the wretch that heard him, had sence enough left to make him tremble, or no; certainly, he was not able to resist the wisdom and the spirit by which he spake; but, having vouchsaf'd to bestow some few good words on the *Church-Prayers*, sent away the Good man, without using any further violence, at the present.

But thus far have I been carried by the Consideration of that Holy Fire of Zeal which flam'd in *Elijah's* breast, to speak of that which was so plainly discernable in our late Prelate. But leave we now that blessed *Prophet* to the happy rewards

of

of his Love and Labours, and leave gazing too at his wondrous ascent, the *Whirlwind*, the *Fire* and *Flames*, the *Chariot* and *Horses* that conveyed him strangely and safely to some of the *many mansions* in the Fathers house. And let us look down a while and observe and listen to the behaviour and lamentation of the forsaken and desolate *Elisha*.

Elisha was the *humble Friend*, both the companion and servant of *Elijah*: He was *Prophet-elect*, being, by Divine direction and designation, to succeed his *Master*. But why should he lament then? Why this outcry when his *Master* was taken from him? Was there any thing so sad and grievous to either of the two in this translation, that might justly provoke *Elisha* to such a transport of grief as he seemed to express when he *cried out*, and took hold of his own clothes and rent them in two pieces? He himself well knew, and had been reminded by other sons of the Prophets, often enough, of what would happen, and he expected it at that time, and was come thither resolv'd to be present at it: *Elias* himself could not perswade him to stay behind; so that there could be no great surprize in the case. Besides, it was a very glorious *Exit* for his *Master*, whom he saw in State and Triumph ascending up towards Heaven. Here was no room, one would think, for sorrow, no reason for lamentation; No sick bed nor dying groans; Nothing of agony or pain, nor ought of that ghastly *pomp* of Death, that commonly renders the passage to the other state terrible and uneasy, even to the best of men, and very uncomfortable and grievous to their friends.

Or

Or was it for himself that *Elisba* thus laments, ²¹ *Elisba* be-
cause now he had lost his *Master*, who was taken
from his head, and therefore could no longer assist
him by his presence and advice? But what loss
could that be to him, who had the Spirit of God,
for his assistance, was a *Prophet* himself, and now
that *Elijah* was gone, the *Principal* and *Father* of
them all?

But well might He grieve for all this: Not,
indeed, on the account of his *Master*, in whose case
there was nothing at all dismal or deplorable, but
for himself, and for the publick, there was much
matter of sorrow: And those considerations of a
just grief seem to be expressed in the *Phrases* of his
lamentation: *My father, my father, The chariot of*
Israel and the horsemen thereof. The *first* speaks (as
we have observed already) his own private interest
in the *Prophet*. He had lost a Guide and Gover-
nour, a faithfull and able Teacher and Director:
And such are very frequently and deservedly stild
Fathers in Holy Writ; and accordingly they that
are so taught and govern'd are call'd *Sons*; as seve-
ral times in this very *Chapter*, as well as in other
places. The Spirit of God indeed, could, and would,
and did abundantly supply *Elisba* with all things ne-
cessary for his *Prophetick* Office. But still he had lost
a sure Friend, a pious Companion and wise Guide
of his life; and that's enough to make his mourn-
ing appear decent, and to justify all the expressi-
ons of his sorrow. But *Elisba* stops not at this re-
flexion on his own loss: That consideration was
presently swallowed up by a greater. The *Church*
and

and Kingdom had in *Elijah* lost a main ornament and support; and that is it, which is express'd in the following very elegant and significant Phrases :
The chariot of Israel and the horsemen thereof.

The appearance, which *Elisba* then had before his eyes, of a *chariot and horses of fire*, made the comparison the more seasonable, and might be sufficient to prompt him to it. But that was not the only reason, if it were at all any occasion of that figurative allusion. It is like he would have us'd the same expression, tho' he had seen the *Prophet* expiring on a *bed*, instead of mounting towards Heaven in a *chariot*; as it was by King *Joash* applied to him himself, when *fall'n sick of his sickness whereof he died.* ^{2 Kings 13. 14.} The whole world is a looser by the death of a good man; more especially then was that Kingdom and people so, by the loss of so excellent a person as was *Elijah*: This truly was a becoming argument for the lamentation of a *Prophet*: For *when the righteous man perisheth*, or is taken away, tho' others do not, yet, *they that are like himself will consider it, and lay it to heart.* He, indeed, *bath hope in his death, and enters into peace, and is refresh'd and comforted in Abraham's bosom*: but they that are left behind; they, particularly, that liv'd near him, within the direct influence of his good deeds and holy example, are really dammified by his death; as will soon appear by weighing the expressions, in which *Elisba* here bemoaneth the publick loss in the person of the great *Elijah*.

The chariot of Israel and the horsemen thereof. A Metaphor taken

Josh. 17. 16.
Verse 17.

2 Chron. 1. 14.

Psaln 68. 17.

Heb. 1. 14.

taken from war, and so very aptly bestowed upon a *Champion* of the Church Militant. *Chariots* anciently were, and *Horsemen* still are a main strength and protection to a people, to defend them from, and prevent, as also to repell and suppress the insults and invasions of their enemies. Formidable was the force of *Chariots* of war in the land of Canaan, when the *Israelites* came to dispossess the former inhabitants, and to plant themselves in that fruitfull countrey: Insomuch that the house of *Joseph*, tho' a great people and of great power, excepted against the portion allotted to them by *Josua*, because the enemy, that was in possession, had *chariots of Iron*: and so, all along, we find the power of those Princes express'd by the number of their *Chariots* and *Horsemen*, both before and after the conquest of the Countrey by the *Israelites*. Accordingly, it is particularly observed in the description of *King Solomon's* strength, that he gathered *Chariots* and *Horsemen*, and had a thousand and four hundred *Chariots* and twelve thousand *Horsemen*, which he plac'd in the *Chariot-cities*, and with the King at *Jerusalem*. Nay, the invincible force of the armies of the Lord of Hosts is express'd by the inspired *Psalmist* with an allusion to this powerfull provision for war; where he sings that the *chariots of God* are twenty thousands even thousands of *Angels*; of which, perhaps, as I noted before, a party were commanded out to fetch *Elijah*, and were the same that convoy'd that great *Prophet* in his ascension unto Heaven: For they are sent forth to minister for them, who shall be heirs of salvation. But

there

there were many more of them appointed afterwards for a Guard to his succellour *Elisha* against the Horses and Chariots of the Syrian King; when at the Prayer of that Prophet, the Lord opened the eyes of the young man his servant, and he saw, and behold the mountain was full of horses, and chariots of fire, round about *Elisha*. And perhaps there were two armies of them incamp'd about *Jaab* to keep and conduct him and his in safety in his return to his own Countrey: for it is said the Angels of God met him, and he call'd the name of that place *Mahansim*; which dual word may imply that there were two Camps or Companies of that Heavenly Host. So that this bright *Militia* of Heaven is always ready to execute the orders of their Sovereign Lord, whether they be to honour and protect his Loyal Subjects, or confound his Enemies. And we know what dreadful havock and slaughter has been made by a destroying Angel in the space of three days, nay even in a night. The Fire and Chariots and Whirlwind had orders, as we find in the Text, to attend, assist and adorn the Triumphant ascension of *Elias*: But in another case, the very same are to be dispatch'd as messengers of Gods wrath, the Instruments and Executioners of his vengeance. For behold the Lord will come with fire and with his chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire.

From what hath been said it is evident enough, that, when *Elisha* stil'd *Elijah* the chariot of Israel and the horsemen thereof, he intended thereby to express him to be the great Strength, Defence and Support of

the Kingdom : And so he was in a most eminent manner ; being extraordinarily commission'd and empower'd by God to protest against the abominations and Apostacy of that people ; and to endeavour the restitution of Religion, the Reformation of manners, and Establishment of Affairs in the whole Kingdom : In this Office and Administration *Elisha* succeeded him, and was accordingly, when he lay on his death bed, saluted and acknowledged, as the *chariot and horsemen of Israel*, by the King himself, as I observed before.

But not these two extraordinary Prophets only, but all the sons of the Prophets, all that are sent by God, and set apart to be Guides and Pastours of a people, I say all and every of these, as far as they are true to their trust, and worthily discharge their duty, are strengths and defenders to the places, where they live, and so, in some proportion, the *chariot and horsemen* thereof. Nay, so is every virtuous and good man, in some degree. *Sodom* it self had escaped its so much merited and long provok'd destruction, if *ten* righteous persons could have been found in the whole City ; And, one single Just man might have been sufficient to have indemnifi'd all *Jerusalem*, as appears from the Prophet *Jeremiah*. Every good man is a publick good : He helps to stave off Judgements and bring down blessings upon a people. Just *Lot* saved *Zoar*, and the prayers of *Nehemiah* rais'd up again, and repair'd the ruines of *Jerusalem*. They have an interest and favour in the Court of Heaven : The eyes of the Lord are upon the righteous, and his ears are open to their cry : They who make most conscience of their own duty, make the

Jer. 5. 1.

Psal. 34. 17.

the best Solicitors for others. If any man be a ~~1067~~ John 9.31.
 skipper of God, and doth his will, him he heareth. And
 therefore the Church hath always given thanks for
 them, as Publick blessings, praising Almighty
 God for the good Examples of all Holy men and
 women in general, as well as for Bishops, Priests
 and Deacons. But such as by their very Function
 and Office are Holy to the Lord, such whose very
 business it is to bless and mediate for the people,
 and to guide and teach them; these, I say, are in
 a more especial manner, Protection and Defence, the
 Chariot and Horsemen unto the Church and Nation,
 unto which they do belong: And this they are
 chiefly on the account of their Prayers, their Precepts
 and their Practice.

GOD is most likely to hear the Intercessions of those
 whom He Himself has appointed to intercede. A-
 bimelech King of Gerar was not presently to be par-
 doned on the account of the Integrity of his heart,
 and the Innocency of his hands, which he pleaded,
 and was by God, in some sort allowed, but by the
 prayers of Abraham: God would have his mercy and
 blessings descend in a regular way, and what he
 might have given out directly and immediately
 from himself, was not to be bestowed till the Pro-
 phet had prayed, Restore the man his wife, for he is a Gen. 10.7.
 Prophet, and he shall pray for thee, and thou shalt live.
 When God had denounced heavy Judgements by
 his Prophet Joel he prescribes it as one means to a-
 vert those impending evils that Prayers be made by
 the Priest. Let the Priests the Ministers of the Lord, Joel 1.17.
 weep between the porch and the Altar. Nor did S^r James

think it sufficient to advise the sick man to pray for himself, but remits him to Gods officers, appointed for that purpose, the publick Mediators and Intercessors for the people. Let him call, saith he, for the Elders of the Church, and let them pray over him. But how very effectual the fervent prayers of such men sometimes are, appears sufficiently from the instance here before us of the great *Elijah*, singled out by *S. James* for the same purpose, and alledged soon after the words already cited. He, I say, who tho' a man subject to like passions as we are, opened and shut the Heavens at his pleasure, kept up the dew and rain, but brought down showres of fire; so that all things hapned according to his word.

The Ministers of Gods holy Word and Sacraments, in respect of one part of their Function, are Gods Ambassadors to the people; but, in this of prayer, they are their Agents and Solicitors with God, constituted by himself as a sort of Mediators for and amongst men, Masters of Requests, resident on Earth, appointed to present and offer up the petitions of the people to and in the name of the One great Mediator between God and Man: And to him those addressees cannot but be the more acceptable as coming in his own Method and way, and thro' those hands, to which he has committed so great a power as to bind and loose in Heaven and on Earth, a power not vouchsafed (as *S. Chrysostom* somewhere expresth it) either to Angels or Arch-Angels, or any other of the most glorified favourites of Heaven.

If then persons set aside and consecrated for the service of God and his Church be ordinarily acceptable

able, and powerfull Intercessours; how much does this Church and Nation, and, indeed, the whole Christian world owe to the pious Devotions of the Holy Prelate, of whom we are now speaking! Twice a day, most duly, besides his family Prayers, He offer'd up to Heaven, either in the Publick Congregation, or (when his health could not allow that) more privately, his daily Homage and Sacrifice of *Morning and Evening* Prayer and Thanksgiving, according to the Prescript of the Church of *England*. He that had so thoroughly studied and did so perfectly understand the Beauties and Excellencies of the *English Liturgy*, and so frequently and affectionately recommended the conscientious and devout use of it to all, both Clergy and others; and had himself received great Spiritual Comfort and Advantages by a long and Religious attendance on it: He, I say, as you will easily believe, could not allow himself in the least neglect of it, but went to it and called for it as his *daily bread*, the necessary food and refreshment of his soul.

I need not tell this Congregation, I am sure, how Solemn and Reverend his approaches were to this Sacred place, how Holy and *Saint-like* his behaviour here. Almost every thing that Good man did or said was edifying and instructive; but nothing could well be more so, then his devout deportment, when he had audience with his God. The Faith and Fervency, the Humble, yet Restless and Irresistible importunity of his Spirit struggling and contending with God in Prayer, could not be conceal'd from those that saw him, but flam'd up from his *heart* into his *eyes*, and discover'd it self by so many.

many natural indications of Holy and transported Affections, that the Example was enough to rouse and warm the most sluggish and frozen Devotion of any that did observe him. It is no wonder that his devout Soul found so Divine a relish in those Prayers, to which He attended with so much Reverence and Religion. The *Prayers of the Church* are a dead letter to none but such as bring dead hearts to them, as our *Martyr'd Sovereign* observed long since. And I dare say, that all that use them, unless the blessed effect be hindered by prejudice or profaneness, do experience that those united and well-affected Devotions are most excellently contriv'd to kindle and keep alive in us such pious dispositions of mind, as are most suitable to that duty.

Ex-Bas. disc.
16.

I shall not presume to conduct you from the Church to the Good mans closet, or pretend to reckon how often in a day He was upon his knees. He that did nothing for ostentation; and understood so well the Reward reserv'd for good things done in secret, knew how to conceal those Addresses from the eyes of man, which He intended only for the notice of his God. But his constant and steddly Practice of all Christian duties, the general Holiness of his Life, the visible delight He took in Prayer (that great Privilege as well as Duty of mankind) besides other Evidences, that could not always be kept from the observation of those that had the honour and happiness to be near him, serve to assure us, that He watch'd unto Prayer, pray'd always, without ceasing, and at all seasons, according to a due understanding of those expressions in

Holy

Holy writ. It was to him a pleasant performance, of which He could not be weary. What a Benefactor (I say) then was He to this Church and State, which had so great a share in his publick and private Petitions sent up to a Gracious God with such an unfeigned Piety and ardent Zeal! Shall not God hear his servants that cry day and night unto him? He that ask'd such a question when He was on Earth, will be sure to answer such prayers now he is in Heaven. And then I am sure the publick has received manifold advantage from the Bishop's earnest supplications put up in the behalf of the whole Kingdom; The interest of which was as dear to him as his own Soul, and for which He was almost hourly breathing out fervent ejaculations, and night and day praying exceedingly. The prayers of Saints, we are told, are as golden vials full of odours; and those odours are sacrifices of sweet savour, unto the God of Heaven. Such Sacrifices of Supplications, Intercessions and giving of Thanks, was this Holy Prelate almost constantly offering up unto Almighty God, for the King and all in Authority, for the Holy Catholick Church, and for all Men. Luke 18. 1.

Three most signal Favours and Blessings on this Land within our memories I have often heard his Lordship mention with most feeling and affectionate expressions of Religious Gratitude and Joy. The first was that Abundance of Heavenly Graces which adorn'd the Person of our late Martyr'd Sovereign, and those particularly which did so Gloriously shine forth in him under the most barbarous indignities and bloody violence offer'd him by the Rebels: Rev. 5. 8.

Another was that stupendous revolution of Affairs brought about by the miraculous Providence of God in the *Restitution* of His present *Majesty* and the *Church* in Honour and Peace, to the astonishment and confusion of the Adversaries of *them Both*. The *Third* was the wonderfull disappointment and most happy Discovery of the late *Fanatical* and *Republican* Conspiracy against the Life of His Sacred *Majesty* and His *Royal* Brother. And to these He added that more Publick and General Mercy of God in appearing so seasonably and so mightily for the defence of our common *Christianity*, by putting a hook in the Nostrils of the *Turkish Leviathan*, and pulling him back again, and humbling him even to the dust; when he seemed to himself and us in possession of his prey, and to have little to do but to kill and eat. These were Bounties and Largeesses of Heaven, that fill'd the heart of the Holy *Bishop* with daily *Hallelujahs*: He could hardly ever speak of them without tears of Joy: And doubtless they relished the more comfortably to his Soul, because he had reason to apprehend them as so many Gracious returns and answers to his Prayers.

In short, That *Kings* and *Princes* do again enter into the Gates of our Cities, and the *Regal Throne* is not dishonour'd and polluted by *Usurpation*, that our *Judges* are restored as at the first, and our *Counsellors* as at the beginning; that our *Holy Religion* is secur'd to us by the reestablishment of the most *Apostolical* constitution of this *Church*; that we do not eat our bread
 with carefulness, and drink our water with astonishment;
 But free from oppression either foreign or domestic

Isa. 1. 26.

Ezech. 12. 19.

stick we *do* or *may* lead quiet and peaceable lives in all Godliness and honesty : All this, I say, and all else in this world, that is or ought to be dear to *Men* and *Christians*, we owe under God to the fervent Prayers of such Holy Men as this, of whom we are now speaking : In this respect therefore they are not unworthy of the Compellation in the Text. Since Prayer it self is such sure armour and *defence*, such a shield and buckler, and mighty Protection both day and night, as we know it is, the Holy Men that are assiduous in this devout exercise, and expert managers of so powerfull a weapon of our *Christian warfare* may well be esteemed the *Chariot and Horsemen*; that is, a great strength and defence to the *Church and Nation*, in which they live, and for which most especially they are concern'd.

Greg. Nyl. εις
την προσευχ.
λογ. α.

BUT such they are still on another account; and that is, as they labour in the word and doctrine; when to their Prayers they add Precepts, and joyn Instruction to their Intercession : By one they prepare and bespeak Mercies; by the other they qualifie the People and make them capable to receive them : The choicest Blessings of *this* life, will turn at last to no comfortable account, if we are not, by a right use of them, something better'd, and so made fitter for another. Now these men I speak of are to teach us how to make that Saving Use of them; For they are Messengers of God sent by him with full Commission and ample Instructions to make known the whole will of God for our salvation. It is

Rom. 10. 13,
14.

true, that *whoever calls upon the name of the Lord shall be saved*: But they cannot call on him that do not believe in him, which they cannot do, unless they have heard of him; nor can they hear of him *without a Preacher*, and that Preacher must be sent.

Matth. 28. 10.

Nor is this Office of Teaching necessary only for the first publishing of the Gospel: Otherwise, our Saviour needed not to have assur'd his Apostles, as he did, of his presence with them and their Successors *even unto the end of the world*: The Teaching part of their Office might have been dispatched in a few years, if it had been sufficient for the edification and establishment of the Church to have the foundations of it laid by publishing the Christian Faith to the whole world. But we know that God gave Apostles, Prophets, Evangelists, Pastors and Teachers for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the Unity of the Faith, and of the knowledge of the son of God unto a perfect man; unto the measure of the stature of the fulness of Christ. And that's a work that will be still in doing, in some particulars at least and in some persons, so that we shall never be perfect enough in this world to stand in no need of our Teachers.

Ephes. 4. 11,
12, 13.

Ezek. 34. 4.

To them it appertains to strengthen the diseased, heal the sick, bind up that which is broken, seek that which is lost, and bring back that which is driven away: And there will be sooner want of labourers then work for them in all these particulars of their employment. It is the faithfull Teachers part to deliver to the people that which He hath received of the Lord, to with-

withstand the opposition and contradiction of those that would obtrude any thing *contrary to the form of sound words*, and to contend earnestly for the faith once delivered to the Saints: He is not only the *Watchman*, that observes the approach of the Enemy, but the *Warriour* also and the Guard that repels him. He descries afar off and gives notice of all the *lie* malicious designs and attempts of Hereticks and Innovatours, all that *lie in wait to deceive*, that would invade the *vineyard* of the Church, either by open Violence; or private and Treacherous insinuations. He countermines the secret and wily workings of the *Mole* and *Foxes*, as well as fortifies against the furious assaults of *wild Bears* and other rampant Beasts of prey. He encourageth the Righteous man to persevere in the happy course that he hath begun, applauds his progress in the paths of Piety, bids him look forward and *press on to the mark for the prize of the high calling of God in Christ Jesus*. He plains and smoothes his way before him by removing the impediments and stumbling-blocks of scruples, doubts and difficulties, strengthens his Conscience, administers cordials and comforts, and never leaves till he has conducted him safe to the blessed end and Reward of all his troubles and endeavours. The sinner he warns of the danger of his sin, and delivers his own soul by endeavouring to save *his*. He lifts up his voice *like a trumpet* and spares not; but shews the people their transgression and the house of Jacob their sin. He tells them of the danger they are in, and points to the gaping precipices that are in their way ready to swallow them up into ever-

Bull's Head

Phil. 3. 14.

lasting destruction. He *speaks, exhorts, rebukes with all authority*, fearlessly he sets his face and prophesieth against them.

And now tell me, does not such a one as this, that thus in all things approves himself *as the Minister of God*, deserve to be styl'd *chayot and horsemen*, a great support and defence of the people? Such an one was *Elijah* here mention'd: and such an one too was the *Holy Bishop*, whom I commemorate in this discourse. You have read the history of the former, and so know well *what the Scripture saith of Elias*, of his constancy in his Religion, and his many dangers in endeavouring to instruct the people in their duty, and reclaim them from their foul Apostacy, and bring them back to the *Church and worship of God*.

Nor are you or the world ignorant of your late *Bishop's great Abilities* and as great *Industry* in Teaching. You I say of *this Church* especially can tell of
 Ecclus. 44. 15. *his wisdom*, and *this Congregation* can shew forth his praise. You are happy witnesses how He minister'd the gifts that He had received, as a good
 — *Steward of the manifold grace of God*: You saw with wonder, and perhaps, not without pity, how unmercifull He was to *his own body*, that He might be profitable to *your souls*, by his indefatigable labours in Preaching and in Catechising: And not *you* alone but *all* that ever had the happiness to be under his charge, or near the places of his Residence, were, or might have been, not only witnesses, but partakers of the benefit of his labours in the publick. He was never weary of doing Good; and
 tho'

tho' his body, unable to keep pace with the zeal and eagerness of his mind, languish'd and fainted in the service; yet could He never be perswaded in his age and weakness to abate any thing of the toils and hardships of his younger and stronger days. He knew God had intrusted him with much, and therefore was very intent on the great account He was one day to give of the use and improvement of so great a treasure. He had always a steady eye on *that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.* A deep and Religious meditation on this made him covetous of his time, fearfull and impatient of omitting any opportunity of doing good; for which He could not but be sensible that He was admirably qualified and prepar'd.

'Tis true, and He knew it well, that a *Bishop* may be able to give a very good account of the trust reposed in him, tho' He be not often in the *Pulpit* or the *Desk*: He may be *apt to teach* and do it effectually, tho' He make not many *Sermons*, in the vulgar use and signification of the word: If He makes due inquisition into the merits and manners of his *Clergy*, and takes full pains and care to instruct by way of Conference or otherwise, to advise, commend, rebuke, encourage, discountenance, reward, and censure as often and as far as occasion shall require; He, I say, that shall constantly and conscientiously discharge these and such other acts of Government; as He will not abound with spare time for other purposes, so will He thereby most certainly benefit and edifie the *Church* much more then He can do by *Sermons* and such like
set

set and Solemn Discourses to the people; however industrious He may be and frequent in that employment.

But the Great Good man, that I am speaking of thought He had time and strength enough, for more then was or could be reasonably expected from him. And truly I fear He was much mistaken in the judgement He made of the ability of his *body*. Indeed, nothing could be too much for his *soul*: His mind and memory (admirably stock'd and stor'd) plentifully furnished out matter and words, whenever He had occasion for them.

Few men have acquir'd a more general, perfect, and comprehensive knowledge in most parts of Learning than He himself had. But in *Theology*, in the study of the holy Scriptures and all Antiquity usefull for the explaining and illustrating the Doctrines and Mysteries of our holy Religion, He was so very extraordinarily versed, that it is hardly possible for any to labour therein more fruitfully and succesfully then did this Prelate. The foundation of so many Excellencies were laid in his Nature, his Temper and Constitution. For (as I have shewn already) God had furnished this *chosen vessel* with all that was requisite for the great improvements and purposes, for which He was intended. His Industry from his very Youth was extraordinary and beyond Example; for the supporting of which God had provided him a strong body, and a firm health, which lasted him many years; and, as his Physicians and Friends thought, might have held out much longer could He have
been

been perswaded to have remitted somewhat of his continual pains and severities to himself.

But He was not convinc'd by such their carefull and affectionate remonstrances for his health. I wish in this one particular He would have been govern'd more by others than himself; for perhaps in this one only could they advise him better. He found such delight in preparing his thoughts for the publick, and so much pleasure after the performance, that He had no leisure to observe how greatly his ~~body~~ had suffer'd, and paid for that satisfaction of his ~~mind~~. It was meat and drink, exercise and recreation, life and health to him to be searching the Scriptures, comparing and pondering on the lively and holy Oracles of God, and then to deliver his happy and well digested meditations to the people? He was ~~well~~ when He was thus employed, as He thought and said; Whereas, indeed, too often this was no more but that He was ~~well-pleased~~. That cheerfulness and complacency of mind, which is the present natural reward and consequent of a conscientious discharge of duty, that testimony and approbation which a mans own breast pays to his sincerity and worthy endeavours, this Good Bishop I believe, often interpreted as an effect of health, and the natural strength of his own body; or at least, plac'd too much of it to that account. The weakness and decay, which He felt in himself and could not but acknowledge, He wholly ascrib'd to other causes, but would impute nothing of it to his immoderate pains in Studying and Preaching.

But, had He been convinc'd that those his labours

hours by night and day press'd too hard on his infirm body and impair'd his health; I question whether the argument would have prevail'd to have made him spare himself, as much as his Friends desir'd. And for this I have reason from what I have heard him say, particularly a day or two before his last sickness, when observing his languishing looks, and being in private with him I took the boldness, to insist more vehemently then ever I had done on this subject; For He then with some warmth and earnestness told me that He would never be perswaded to indulge his ease to the neglect of any opportunity of doing good, *et propter vitam vivendi perdere causas.* He desir'd to live no longer, then when whilst he might be serviceable to the Church.

But to return: It is no wonder, that so great natural Endowments carefully cultivated by unwearied industry and assiduous application did multiply into so vast an increase, and turn at last to such excellent account, as we know they did in this Bishop: Especially, if we consider, that He *prayed* as hard as He *studied*. He well knew that without God He could do *nothing*; that in order to the happy searching the Scriptures and full comprehending the reveal'd will of God and the Sacred mysteries of our *Holy Faith*, there was need of special assistance from the *Holy Spirit*; and the blessing of him that *teacheth man knowledge*, and conducteth the pious enquirer into *all Truth*; That otherwise it was in vain to rise up early or to sit up late. Therefore, like Daniel, He set his heart to understand and chasten'd

himself before his God, and his words were heard; or, as the Psalmist, He call'd upon God, and he heard him, Psal. 138. 3. and endued his soul with much strength: Thus was our Holy Bishop made wise unto salvation, and profitable to his Generation, for doctrine, for reproof, for correction, for instruction in righteousness: In a word, as it follows in the place to which I allude, A man of God 1 Tim. 3. 17. perfect and thoroughly furnished unto all good works. And you have heard and seen his wisdom and his worth; and not you alone; but many thousands of others; all people and places whereever and with whomsoever He had converse, can bear true testimony that He gave as freely as He had received, and like a Scribe instructed unto the Kingdom of Heaven, was continually spending and pouring out his inexhaustible Treasures of Sound Doctrine and Edifying Knowledge, to the unspeakable delight and advantage of those, that came to be instructed by him.

And they came in great numbers; not of this Nation only, but from abroad and remoter Countreys. For that which He did in the Church was the least part of the pains He took, and of his labouring in the Word and Doctrine. But this is no time and place for a particular account of such matters. It is well enough known, that his house was rarely without some Foreign Visitant led thither by the far-spread fame of the Renowned Bishop: Scholars from almost all parts of the Christian world, Greeks and Latines, flock'd to him; whom they found like a true Apostolical Bishop, given to hospitality and apt to teach. His doors and his 1 Tim. 3. 2.

purse were open to receive and relieve them that were in want; and his heart and mouth always ready to instruct those that desired to be informed.

A great part of his time was spent in explaining and justifying to strangers and others the regular and *Catholick* constitution of the Church of England, and in asserting Her Doctrine and Discipline and whole entire frame against the opposition of Her Adversaries, the *Romanists*, and all other *Recusants* of various denominations amongst our selves. And these unwearied endeavours of this Holy Man God has been pleased to crown often with good success. Many thereby have been confirmed in the Communion of the Church, with whom Bigots of Rome, or other Zealots of the Schism had been dangerously tampering. Several quite spirited away by such *Emissaries* and *Agents* He retriev'd and brought back again to their Reason and Religion. Foreigners have parted from him not only fill'd with admiration of his own worth, but also highly satisfied with the excellent Frame and Order of this Church, which had before been ignorantly or maliciously represented to them; And the report which they have accordingly made to their own people at their return home has rebounded back and been brought hither again, to the great praise and honour of this *Christian Catholick Church*, so happily establish'd in this Land. These (I say) are things well known to many, but not to be by me at present branch'd out into any of their many great instances, or expanded to their due advantage. That,

if

if done according to the dignity of the subject and the great abundance of the matter it affords, would be a more proper Theme for a *just volume* than the few narrow Pages of a popular *Sermon*. It sufficeth me to have said enough on this Head, to shew, that this Prelate was a worthy *Champion* of our Faith, and an able *Defender* of the *Church*, and therefore very capable of such a compellation as *Elisha*, on the account of the like excellencies, gave to *Elijah*: *The chariot of Israet and the horsemen thereof.*

THE *last* thing I shall insist on, as a reason or justification of that *great Title*, is the great good that is done, and the mighty advantage that accrues to the Publick from the Lives and Examples of Good and Holy men, especially those of a *Sacred Character*. Certain it is, that men are generally convinc'd and guided more by their Eyes than Ears: *Precepts* and *Exhortations* affect the mind but slowly and weakly, whilst *Actions* and *Examples* move strongly and with power; so that if they be but advantageously represented and duly attended to; they are *winning* and *persuasive*, and have a very quick and almost irresistible influence and efficacy in soliciting the consent of the will, and prompting it to imitation. For virtue moves *practically*, as *Plutarch* expresseth it, *moralizing* the beholder, and, as it were, transforming him into its own likeness: It draws him to imitation neither able nor willing to resist that *πρακτικὴ ὁρμή*, as the same *Author* well styles the influence of a *Good Example*. Our Blessed

Τὸ θεῶν
ἐν αὐτῷ περὶ
κτιστικῆς καὶ
πρακτικῆς ἐν-
δύς ὁρμῆς ἐν-
πιδιορῶν ἡδονῶν
— τὴν δὲ
τῶν περὶ.

Saviour himself, tho' anointed to preach the Gospel by the *Holy Ghost*, which He received without measure, and tho' assisted with all the powers of the God-Head, which dwelt bodily in him; tho' God immediately from Heaven, in an audible voice, bespoke and prepar'd for him and his Gospel attentive Audience, dutifull Reception, and Universal Obedience and Conformity, as to the words and will of the declar'd Son of God, in whom He was well-pleased; And tho' He himself taught with *Authority*, and spake as never man did, according to the frank confession of his most bloody Enemies; and all wondred at the gracious words which proceeded out of his mouth; Yet would He not rely on that voice from Heaven or his own Divine Rhetorick on Earth, for the Success of his undertaking, without the assistance of a further Testimony and demonstration of the Excellency of his Doctrine; and that was his own Example. Therefore He appeals and refers them to what He did as a confirmation of what He taught: Learn of me, saith He, for I am meek and lowly of heart. And when He had given them a manifest proof of that virtue, stooping to so low and mean an Office as the washing of his Disciples feet, He tells them He had given them an Example that they should do as He had done. Nay, this Divine Preacher, sent from God and descended from Heaven, even in his farewell Sermon would not trust to the efficacy of those his last words, without adding the further and more powerfull argument of his Example; teaching his disciples obedience to himself by his own obedience to his father, and Love for one ano-

Col. 2.9.

Mat. 17.5.

John 7.46.

Luke 4.22.

Mat. 11.29.

John 13.15.

Matt. 23.9, 10.

another by his own *Love* to them. Which argument *St Paul* not able to find a better, repeats and urges when He would enforce the same duty: *walk in Love*, saith He, *as Christ also hath loved us*. And *St Peter*, when He was to recommend the most difficult duty, even suffering patiently tho' wrongfully, and for doing well, found it necessary to have recourse to *Example* rather than *precept*: And whether should He go for that, but to him, who taught both by his *Life* and *Death*? Even to our Saviour *Christ*, who, saith He, *suffered for us, leaving us an Example, that we should follow his steps*. Ephes. 5.2. 1 Pet. 2.10.

And this practice of our Saviour is an awfull Precept to all his followers, but especially to those whom He sent *as his Father sent Him*, that they in like manner, should not be only *Teachers* but *Doers* of his will; that so they may more happily confirm and propagate their *Doctrine* by their *Practices*, according to the *Example* of their *Lord* and *Master*. They that do otherwise, whatever they say, are rather *Enemies* than *Friends*, do really more oppose than promote the Cause they would seem to own: *St Paul* warneth the *Philippians* to *mark*, that is, to emulate and imitate those that walk'd after such an *Example* as He had given, but to apprehend of others as the enemies of the *Cross of Christ*. That great *Apostle* had often denied himself innocent and lawfull Liberties, that He might the more effectually gain others to the performance of necessary duties: *Not because we have not power* (says He to the *Thessalonians*) *but to make our selves an example unto you to follow us*. And therefore not to them alone did He come in. Phil. 3.17. 1 Thes. 3.9.

in more then *Word only* (as he expresseth it in his first Epistle to them) but others, and on other occasions; He frequently provokes to follow his Example, to be followers of him, to be followers together of him; Using frequently other exhortations of the same kind. Great pains did He take, and much watching and mortification did He use and undergo, lest that by any means, when He had preach'd to others, He himself should be a cast-away. After such Authorities as these, I need not tell you, that a good Life is the main Ingredient or the Grand Qualification, which the *Philosopher* requires in him that sets up for a Teacher; and for this reason, because it is not the discourse, but the opinion the Auditory has of him that speaks, that instructs and edifies those that hear him.

Such, indeed, are the most of men; They will not lead but follow: You cannot perswade them even to happiness or Heaven, unless you go before them. It cannot be denied, but that this is their fault and folly: They are not so willfull and blind in Temporal concerns. But when you advise them to quit *present* and palpable for *future* and invisible advantages and satisfactions, they require encouragement from your own Example for so doing. If they observe their Teacher to do otherwise himself then He would perswade them, they are apt to suspect or pretend that his Doctrine is impracticable or doubtfull; or that some design, forgery, collusion, some dishonest artifice and practice is in hand and ready to be impos'd upon them. But our blessed Saviour, who himself took

such

such care to inforce his Doctrine by his example, forgot not, for all that, to condemn this *madness of the people*, and to cure or prevent it, if possible, for the future; by commanding obedience even to the *Scribes and Pharisees*, as being the appointed publick Guides and Doctours of the Law: And yet in the same breath He took care to caution against the contagion of their bad example:

The Scribes and the Pharisees sit in Moses seat. All there- Matt. 23. 2. 3.

fore whatsoever they bid you observe, that observe and do; but do not you after their works, for they say and do not. So that it will prove but a bad plea at the last dreadfull Tribunal, and a worse comfort after the Sentence of condemnation, for any to say, that they would have done better had they seen their Teacher do so, and that they chose to go out of the way for his good company, tho' they had all the reason in the world to believe and He himself told them, that they trod the paths of death, and that the end of that road was ruine.

But since it is so, that the Holy Life of the Teacher is the Life of his Doctrine, and that He is the most successfull Instructour that preaches by his good Example; The great Prophet in the Text, and the great Prelate, of whom I speak, do from hence derive another good plea to the meaning of the Phrase in the Text, and may justly be esteemed to have been in their generations *chariots and horsemen*, as that signifies strength and Defence unto the Church and Commonwealth to which they did belong. If the lips of the Priest are to keep knowledge; If the Teachers be, also on that account, the Guardians of our Faith; If sound Doctrine be the shield and

and buckler, the Spiritual Safeguard and Protection of Religion and consequently of the people that profess it, and the dispensers of it be therefore themselves *Chariots and horsemen*; when the virtue of a good *Example*, Holiness of life, upright and unblameable Conversation shall be join'd to their other Excellencies, a great *Strength and ornament* will thereby be added to them; and being now thus compleatly arm'd, safe and invulnerable all over, they will appear still more redoubted and accomplish'd *Champions*; and so further qualified for that honourable compellation in the *Text*. This is that which helps to put to shame the Adversaries of the church, and as such it is recommended by an Apostle to a Bishop, by *S^t Paul to Titus*, that to the incorruptness of his Doctrine He should be sure to add that of his own Example: *In all things, (saith He) shewing thy self a pattern of good works, that he that is of the contrary part may be ashamed, having no evil thing to say of you.* A great victory easily obtain'd: If we run not upon the Enemies weapons, they will either cast them away or turn them upon themselves. *Sound speech that cannot be condemned*, as the Apostle there expresseth it, and a suitable practice must needs either convince or confound the Gainayers: They will, sure, be silenc'd if they are not satisfi'd, which last, another Apostle hopes well from the influence of a good Example, which He enjoyns on this very consideration; *That if any obey not the word, they also may without the word be won over, whilst they behold such chaste conversation coupled with fear.* There are those that desire occasion, as *S^t Paul* tells us in one place; therefore we must be sure to give the

Adver-

Tit. 2. 7.

Verse 8.

1 Pet. 3. 1, 2.

2 Cor. 11. 12.

1 Tim. 5. 14.

Adversary no occasion to speak reproachfully, as He admonisheth in another. Very busie are the Enemies of Religion, always endeavouring to discountenance and undermine the Professours of it. This is the way to counterminne those deceitfull workers, to blow up their Treacherous trains, and expose and defeat their malice. This therefore is very good service to the Church, both as it is a means to secure what She hath already gotten, and also to enlarge Her conquests: And surely then such Holy Warriours may with good reason be styl'd as we see they are, The chariots of our Israel and the horsemen thereof. They fear not the utmost malice of the world; In the thickest of the Enemy they stand invulnerable and secure: Their breastplate of Urim and Thummim, soundness of Doctrine and integrity of Life, is proof and an impenetrable defence against all the fiery darts of Men or Devils.

Thus was *Elijah* clad, thus armed he contended earnestly and successfully for the Faith: His conversation was in Heaven, long before he himself ascended thither. He liv'd a great pattern of holiness to his Age: His very actions, whilst his tongue was silent, were so many rebukes to that apostatized people; For even by his refusing to comply with them He upbraided and rebuked their abominations. The terrour of Death from the bloody hand of Tyranny did make him fly, indeed; but could not shake his Integrity: This his constancy in the Faith and Worship of God gave as great Testimony to the Truth as his Preaching did: so that *Elijah* taught by his deeds as well as by his words, and edifi'd the Church both by his Doctrine and his Example.

H

And

And did not our *Holy* Prelate so too? Did not He shew his Faith by his Works? Ye are witnesses and God also how holily and justly and unblameably He behav'd himself among you that believe. For ever blessed be our Gracious God, who, (to the great advantage of his spouse the Church and the publick Good) did furnish this his servant with such large measures of his holy Spirit and all Heavenly graces, that He became a *burning and a shining light*; and could not be more admirable for his extraordinary parts and vast improvements then He was truly venerable for exemplary Piety and Holiness of life.

Had I not already very much transgressed the limits of my time, I would boldly enlarge on this Head, as I easily might, secure and fearless of seeming to any of you to say to much, or being too lavish in the commendations of the Holy man. It is a Theme scarce capable of Figure or flattery. His very enemies could not but acknowledge the uprightness of his conversation even when He stood before a Committee of them, impeach'd and arraign'd for his *Loyalty and Religion*. They could find no occasion, tho' diligently sought for, against him, except in that which concern'd the *Law of his God*. They granted He was a man of Good Life; but that, they said, made him the more dangerous, for that such men did all the mischief: A good testimony from the mouth of the Enemy, of what I was before saying, that nothing confounds them more then the unblameable Lives of such as profess, and pretend a regard to *Religion*, and obedience to the

Church.

Church. When they could not censure his practice, they would needs question his Sermons; nay, rather then fail, pick quarrels with his very Texts; as they did with his choice of one that, it seems, had too much Loyalty in it for their purpose; and that was some of the first Verses of the thirtieth Chapter to the Romans; to which their Venerable Prisoner appositely replied, that He was come prepared to justify his Sermon, but did not expect to be call'd upon to answer for his Text: But it seems, in the afternoon, He had chosen a more innocent piece of Scripture for the subject of his Discourse; and that was the Benediction of the Peacemakers: *Blessed are the Peacemakers*: But when it was alledged by his accusers, that He had observ'd that *League-makers were not Peacemakers*, this Text could no more excuse his Sermon then the other Sermon his Text.

This Pastour certainly, if any, was an Example to his flock, in S^t Peters Phrase, to the believers, in S^t Pauls; 1 Pet. 5. 3. and that in all the particulars there mentioned. In word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4. 12.

That He was a faithfull Minister of Christ, a conscientious dispenser of the Word, and Steward of the Mysteries of God, You have heard already under another Head, and knew it well before by your own observation and experience. He never shunn'd to declare unto you all the Councel of God. For he was a good man, (that I may apply the Character of S^t Barnabas to this Saint of ours) and full of the Holy Ghost and of Faith, and added much people unto the Lord. Very much

pains. He took to convince and reclaim *Recusants* of all sorts: He invited them to frequent conferences; in meekness instructing those that opposed themselves, answering their arguments, resolving their doubts, removing their scruples, and silencing all their Cavils against the established *Doctrine* and *Discipline* of the Church, and this he did oft-times with most happy success: For the Word of God, in his mouth, was quick and powerfull.

But O how sincere and great was his joy when He found God had made him an instrument of bringing back a wandring and a *lost sheep*! How did his humble gratitude issue forth of his very eyes, discovering to all, that saw and observ'd him, his religious soul triumphing in the spiritual victory, and at the same time heartily ascribing it unto Heaven! But when overgrown and stubborn prejudices, pride, obstinacy or stupidity made his charitable endeavours ineffectual, 'tis true, the Good man seem'd troubled; He sigh'd and prayed and sent many a pining and lamenting look after the hardned and unrelenting wretch; but, for all that, knew how to be content, and, tho' He might say, as the Prophet in the person of our Saviour, *I have labour'd in vain; I have spent my strength for nought*, yet withall He could comfortably add that which immediately follows; *my judgement is with the Lord, and my work with my God*. His prayers and his pains were accepted by his great Master in Heaven, who set him on work, and from thence return'd in show'rs of blessings and comfort on his head, and into his own bosome. But when this was done, when to

the

the Laws, and the weighty considerations of publick safety and quiet, common utility and general experience of the mischievous effects of the *separation* (all which pleaded strongly on his side) I say, when to these He had added his own publick and private endeavours to remove all, if there were any real conscientious scruples and difficulties in the case; He was far from thinking it an *Usurpation upon consciences*, to remit refractory persons to the *Civil* power to be proceeded against by *legal prosecutions*, the likeliest means then remaining, not only to prevent the increase of their numbers, but to bring themselves to *Church*, and thereby give them opportunity to hear and hearken to further instructions, more attentively and effectually then otherwise they would have done.

But I must hasten to an end. As for his Common converse it was pleasant, affable and courteous, and yet still grave and highly becoming his *sacred Character*. That doubtfulness and fear which his Venerable *Presence*, his high *Station* and Quality, together with his great and just *Renown* did frequently produce in strangers at their first approach, was by the *easiness* of the *access* they met with, by his *humble* and courteous deportment, and all-obliging *affability* and condescension soon converted into perfect *Delight* and *Love*. So sweet and heavenly a temperament there was in him of *Greatness* and *Goodness*, of *Meekness* and *Majesty*, of *Gravity* and *Courtesie*, of every thing, indeed, that is amiable and Reverend; that it was impossible to know him well and not to Honour and Delight in him. Something like this has perhaps been fancied in ma-

ny, but the *whole Character* was hardly ever more truly applied to any then to this *Bishop*.

If ever that which we call *Good nature* did abound in any man, it did in him; but so refin'd, beautified and set off by *Religion*, that surely it scarce ever shin'd with more lustre and loveliness in any then in our *Prelate*. Even they that went from him disappointed of their hopes (which none did that had not *unreasonably* entertain'd them) could never find in their hearts to be displeas'd with him: So much reason did He always give for his denial, such kind pains would He take to satisfy the *Petitioner*, tho' He could not grant his *request*, so loath was He to dismiss him from his presence till He had scatter'd all signs of discontent (if any did arise) from his countenance, That it was evident the Good *Prelate* was more troubled that He could not *give*, then the other that he did not *receive*.

The subject of his discourse, as far as *Decency* and *Company* would allow, was generally about matters of *Religion* and *Learning*. It was his great business to be *doing* or *receiving* good; considering that so employed He was most acceptable to that *one Master*, whose service He had chosen. He gladly put all that came near him upon discourses of things of which they were most likely and able to give the best account, which was the most probable way to oblige them and benefit himself: Tho', for the most part, Those, whom He seem'd to hear and confer with for his own instruction, He really *taught* and sent away better informed in the very things wherein they thought themselves

so excell. Never was that *Apollitical* qualification of a *Bishop's* being *apt to teach* more eminently present then in him; Whether we consider the word as it signifies *ability*, or else *inclination* to instruct and edifie others. Of the first I have discoursed already: The other is as famously known as that.

Some greatly Learned men have been noted to be very reserv'd in conversation, as if they envy'd or grudg'd the world, or, at least, their company, the riches of their discourse; That they could seldom be perswaded to deliver their judgements, or that, when they did, it was in so dark and perplex't a manner that it edified but little: Much further were they from freely giving the reasons of their opinion, and submitting them to the debate and examination of others.

But it was quite otherwise with the *Bishop*: He was as an open fountain, free, plentiful and communicative: Always asking and answering questions in all parts of Learning, but especially such as might conduce to the clearing of *obscure* places of *Scripture*, or the confirming some *Doctrine* or Article of Faith, or some other *Theological Verity*. For that was the end of all his Studies; To this He directed all his endeavours; and well understood how to keep and use other *Arts* and *Sciences* in due subordination and subserviency to the study of *Divine* matters, to the knowledge of God and his own duty, for which He knew He was born, and which He desir'd and valued above all other acquisitions in the world. This eager bent of his heart fram'd and season'd all his *conversation*, giving it the tincture of his inward

inward thoughts; so that it plainly appear'd, out of what *abundance* it was that his mouth spake.

In my *Text* it is observ'd that the *chariot and horses of fire* appear'd whilst the two *Prophets* walk'd and talk'd together. Some will be guessing at the particulars of their discourse. But, whether we consider the *men*, the *occasion*, or that part of the *conference* which is *recorded*, we have reason to conclude that it was all holy and good; relating either to Gods honour on Earth, or the now approaching felicity of *Elijah* in a better place. But sure I am, that our Holy Prelate was almost constantly *speaking of the things pertaining to the Kingdom of God*: It was the language of his *Life and Health*, of his hail and *Youthfull* days, as well as of his *Old Age* and the bed of sickness and death. And truly, in all other *Religious* respects, as well as this, his Death was but like his Life, his latter end exactly conformable to his more early days. I could not observe of him (as *Pliny* from his friend, did of all men) that He was best in sickness. A pious disposition of mind express'd by a constant uniform Tenour of Holy and Devout Practice had been very visible through the whole course of his Life, and it accompanied him to the last. He had no new promises and professions of Reformation to make; as the same *Author* in that same *Epistle* intimates, and common experience shews to be the custom of men on the bed of sickness: He had *no* a lo as He would be contented to *die*; and all the usual or necessary business of the sick bed, Repentance, Morti-

Nuper me cuiusdam amici languor admonuit optimos esse nos dum infirmi sumus. Plin. Ep. 26. lib. 7.

Tales esse sani perseveremus quales nos fingros proferimus infirmi: ibid.

Mortification and Holy Vows had been the happy Work of his strongest and healthfull days. By a Religious use of those frequent Communion, which, to his everlasting Praise, this Holy Bishop establish'd or practis'd weekly in all places where He liv'd, and which were subject to his Jurisdiction, He had nourish'd and increas'd in his Bosome a watchfull and wary disposition of mind, that kept him perpetually upon his Guard; his Saviours Death and his own being always so before his eyes, that He could not easily be surpriz'd by the most hasty summons to leave the world. Indeed his whole Life was, in a manner, a perpetual Fast and Mortification; and so a good preparation for Death. Plenty of all things flow'd round about him, but for the use of others rather than himself. His study and his business was his meat and drink; for of any other He had as little regard and made as little use, as was well possible to flesh and blood. He that had writ so irrefragably for the Fasts of the Church, kept them as rigidly himself. But that suffic'd him not: He oblig'd himself to so many others, that they who knew not what Excellent Use his mind made of those hours of Abstinence might suspect that so much severity to his body, inclin'd somewhat towards a fault.

I am very sensible how my Subject grows upon my hands, which makes me grow burdensome to your patience. Much matter and many thoughts croud in upon me; which I must

refuse, remembering where and what I am, a-
bout; that it is a *Sermon* and not an *History* that
I have in hand. However, methinks, I should
not omit one thing which was most remarkable
in the *Bishop*, and is very proper to be men-
tion'd in a *Pulpit*; and that is his *Clari-
ty*, which is another of those *Virtues* where-
in the *Apostle* would have a *Bishop* be *Exem-
plary*.

Take this in its full latitude, of love both
to God and man, it was as eminent in your
late *Prelate* as any other of those many *Christian
Graces*, wherewith God had adorn'd and bless'd
that Excellent man. As it relates to the doing
kind and *charitable* Offices, the good *Bishop* did so
transcend in it, that He seem'd nothing more
then a provident and faithfull *Steward* for the pub-
lick and the poor. But I know not how to
apply my self to this particular Head, where to
begin or where to end. In the conclusion of a long
discourse and your tired patience, to undertake
a new Theme of so vast an extent, that it can-
not be treated and displayed, as it ought in as
much time as I have already spent in all the
other particulars, must needs be to the injury
either of the *Subject* or the *Auditory*. I will leave
it therefore to speak it self. Let the *Scholars* He
has supported in the *University* of *Cambridge*; His
several large *Indowments* and bountifull *Benefa-
ctions* in that place; Let the crowds of poor fed
daily at his door, and from his Table, the Wid-
ow, the Fatherless and the Stranger, indigent
foreign-

foreigners, distressed Travellers, and the other various objects of Charity publicly fed, clothed and sheltered, or privately supplied by him with a plentiful Hand. Let these, I say, since they have many, speak first: Let them all, according to their Age and Abilities, in their several Capacities and Languages, rise up and bless and publish the Praises of him, whom living they experienced a careful Father, a liberal Patron, and munificent Benefactor. Then there will be nothing left for me to tell you, but that as He did so He did so. What He had not charitably spent by retail before, He did so dispose of all together and in the lump, by his last Will and Testament, in which He has taken care that all the remaining part of his Estate shall be paid out for the augmentation of poor Vicaridges, A Charity as prudent and plain in the limit as bountifull in the measure of it.

Thus Liv'd, and thus Dyed this Great and Holy Bishop in the seventy first year of his Life, a Good Old Age as He had made it to himself and others, by having endeavour'd and done so much good in it, but not without hard travail, lassitude and toyl which He had brought and impos'd upon himself, by considering more the willingness of the Spirit then the weariness of the Flesh, and striving to live so fast in the best sence, that is, to be more usefull and serviceable then his Health and Strength (tho' He had a great share of both) was able to endure.

Whilst God afforded him the use of his senses and his tongue, He employed them (as He

was wont) in Prayers and Praises and other Discourses that tended most to his own comfort, and to the Edification of the standers by. Whilst I waited on him, which I thank God I had the Happiness to do, before his sickness had too much ruffled or discompos'd his thoughts, He was frequently putting up ardent Prayers for the Wellfare and Prosperity of the Church. He could not forget to recommend that to the care of Heaven with some of his last breath, which had ever been much deare to him then his own Life, which He had spent in the service of it, with no less benefit to the Church, then Honour and Satisfaction to Himself: When ever the fiercer assaults of his Feavour began to remit, and afford him some intervall of ease, He presently return'd to the beloved Subject, and the next words we heard were concerning the Church. His serenest thoughts were spent on this, and He seemed unsensible of pain, and to forget that He was sick, whilst He was Praying for the Health of the spouse of Christ. Once particularly, in my hearing, did He make a large and solemn declaration of his devout thanks, "which, said He, I render to Almighty God "with all the powers of my mind, and from the "depth of my soul for his most wonderfull "Mercy to mankind in his Eternal Son our "Lord and Saviour Jesus Christ. Then, after some more words to the same effect, He repeated that Verse of the thirty first Psalm. Blessed be the Lord, for he hath shewed me his marvellous kindness in a strong City; the Holy Catho-
lick

lick Church, raising his voice very strongly when He so interpreted and applied the *Psalmist's Phrase*. Then again He proceeded to speak of the *Church of England*, which He did with so much Honour, Reverence and Affection, that not *my* words nor any *other* but his own are able to expresse it. Often have I heard him *preach* and often *dispute*, and still oftner *Discourse* privately in the Justification and Honour of the *Reformation*, as it was contriv'd and manag'd and now stands by Law Establish'd in these Kingdoms: And this He always did with a fervency and zeal worthy of the Excellent and Deserving Subject: But these his dying expressions, methoughts, outdid all that ever He had us'd before, in *few words* (which I dare not pretend to repeat) He fully express'd his admiration of the *Beauty* and *Soundness* of the constitution of the *Church of England*; and applauded the unvaluable *Happiness* of the Nation in it, and blessed the *goodness* of God for it, and own'd it for the unspeakable *Comfort* of his Soul, and his *Glory* that He had liv'd, and now should die, a member of it.

Thus heartily and highly was this *Church* esteemed and honoured by this most *Learned* and *Holy* Man: Such were his *last*, his *dying* thoughts and expressions concerning it, and agreeable hereunto had been the Profession and Practice of his whole Life. As He liv'd so He dyed a *Zealous assertour* of our *Reformation*. For this He had appear'd and acted several ways, so often and so successfully, that He was long since become

come very formidable to our Adversaries in the Church of Rome; who at length, found it expedient to caution their Emissaries against contending with Him. None understood the true state and full compass of the Controversie between the two Churches better then himself, or could with more Evidence and Conviction make out the Warrantableness and Regularity of the English Reformation, the Canonical proceedings in it, the Excellent Pattern propos'd and imitated by it, the most Apostolick and truly Catholick Constitution that did arise from it, and all the happy Advantages that were obtained by that blessed undertaking, to which we owe, as our Bishop with much thankfulness and comfort was wont to acknowledge and avouch, that, at this day, by a singular felicity, we enjoy the envied Communion of a Church the most exactly conformable to the Primitive and purest of any other Christian Society upon Earth.

On the other side, He knew as well how most effectually to expose the Uncatholick impositions and Anathemas of the Romish Church, and to shew plainly how unlike She is become to Her First Self, how prodigiously deformed and overgrown with monstrous Innovations in Doctrine and Discipline, how unchristian in Her Usurpation, and in Her Tyranny insupportable: To explain and maintain such Truths as these was the business of the Bishop's study, spent a great deal of his Time, and was some part of his daily work, even to the last.

But

But all this could not secure the Good Man from the malicious and impudent Calumnies and Railing of such as were Enemies to him, because they were so to Religion and the Publick. The most Heavenly Innocence is not Antidote sufficient against the venome of the Tongue; that is, it cannot prevent the malignant assaults of a Serpentine brood of people, that will be vomiting out poison, tho' they cannot hurt: Malice will be gnawing at the most entire and solid Virtue; which, tho' it be impenetrable armour, and a sure defence, yet is it still the Bury and Aime of those men, whose teeth are spears and arrows, and their Tongue a sharp sword. All the Zealous endeavours, I say, of our Learned Bishop against the Romanists, and his many Victories and Successes in that Cause, could not hinder, (as, doubtless, you remember, and not without much indignation, at the very thought of it) but that the *racton* voted and reported this unwearied Champion of the English Church a very Papist. But it was at a time, indeed, when it seemed very behoofull for their purposes, that the best Subjects and the best Churchmen should be so reputed: And, accordingly, it was in such good company that the Bishop suffer'd: For almost all the Loyal Nobility, Clergy and Gentry fell under the same injurious imputation.

But all that popular Madnes and Malice did but serve to exercise and Illustrate new Graces in our Holy Prelate, and bring still further into the

1 Tim. 4. 10.

the light the more hidden and undiscover'd Beauties of his soul. By this means it did appear how smoothly and evenly He could go through or lie under good and evil report, and how perfectly He had learn'd from the *Apostle* both to labour and suffer reproach. All their tumult and noise was not able to discompose the sweet calmness and serenity of his mind, which the inward testimony and applause of his own Conscience had made sure and perpetual to him. The slanders and clamours of people against him could not rise higher and louder then his Wishes and Prayers for them. He blest'd as fast as they could curse: And when the rage of the Rabble began to swell high, and at last became threatening and dangerous, yet was He not then concern'd for any interest of his own; so much were his thoughts possess'd with the generous apprehensions He had for those miserable people themselves, and the fatal Mischiefs which their unbridled Fury might bring upon the Government and the Publick.

But I have done; The time will not admit of any more: I must leave both the Death-bed and the Grave of this Great Man: And I am e'ne glad that I am to procede no further. You could bear, it seems with the prolixness of my Discourse, whilst I was speaking of his *Life*, but may not perhaps, so well endure the galling of your Memories with sad Reflexions upon his *Death*. *Elisba* himself could not look on with Patience when *Elijah* was parted from

from him, tho' He saw him ascending into Heaven; nor can you, I dare say, reflect upon the last Hours of your late Bishop's Life, tho' they were the last of his labours too, without troubled and sorrowfull hearts: For it is to your almost irreparable Loss, tho' to his unspeakable Advantage, that He was taken from you. To conclude therefore.

Let Virtue have its perfect work; that effect, I mean, upon you, which the Moralist tells us is natural unto it; that is to dispose men not only to Praise or Admire things well done, but likewise to imitate the doers of them. I dare say, this Holy Bishops memory is precious to you, and you would do it Honour: Then use your best endeavours to practice his Doctrine and imitate his Virtues: Recollect some, at least, of the many Divine Precepts and Rules He has often, with so much Religious vehemence, deliver'd, explain'd and press'd upon you from this place; and make conscience to put in practice those his Pious Admonitions, which you know the Holy Bishop recommended both by Word and deed. This, as it will best express your esteem of him, by testifying your value of his Advice and your confidence in his Abilities and Integrity; So will it likewise speak your care and kindness for your selves. Such practice made your Bishop Famous and Honourable here, and has rais'd him, without doubt, to a very high degree of Glory in another world. The same means will produce the same happy effects for you that they did for him: Imitate,

K

I say,

Η' γὰρ ἀπερὶ
ταῖς ἀρεταῖς
ἐὐδὲς ἔτι δια-
τίθεται, ὡς
ἀναδεδεικ-
μένον ἐν τῇ
ἐκκλησίᾳ καὶ
ἐν τοῖς μαθη-
ταῖς.
Plat. Peric.

I say, his Excellencies all of you, in your several Stations, as far as they are imitable by you, and persevere in well doing; And then you will not fail to be made partakers of those inestimable Rewards of *Glory and Immortality*, which God hath laid up for them who *diligently seek him*; which that we may all endeavour faithfully and constantly, God of his infinite mercy grant; to whom be glory and honour and praise now and for evermore. Amen.

T H E E N D.







